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Campus considers beer tap in DeWitt Center



by Bob Roos

For some Hope students, one of the more alluring prospects opened up by the lowering of the majority age in Michigan to 18 is that of the sale of alcohol in the DeWitt Cultural Center.

INVESTIGATION last week revealed that such a development, though by no means certain, must be regarded as a serious possibility when the new law takes effect Jan. 1.

At present there appears to be substantial faculty support for alcohol in the DCC. In an informal poll conducted by the *anchor*, 25 randomly selected faculty members were asked this question: "Are you in favor of the installation of a beer tap in the student center after the new majority age law takes effect?"

THE RESULTS were 11 in favor, eight opposed and six undecided. The profs' responses were accompanied by amused, paternalistic laughter in some cases, by expressions of hearty approval in others.

Questioned about the status of the idea in official circles, Dean of Students Robert DeYoung said that "nothing definite" has been said or done yet. However, he said that the possibility has been "discussed" by the student personnel staff. "I've talked with some student leaders about it," he added.

DE YOUNG WENT on to say that "we need to study the idea properly—as a community, all the aspects of what drinking will contribute to the atmosphere must be examined." He expressed a belief that Campus Life Board consideration of the possibility may result in a study by the Student Conduct Committee.

He said he felt that the question will be decided through the usual channels, with the SCC making a recommendation to the CLB, followed by a CLB vote. A decision is "possible, but not probable before January," DeYoung indicated.

ASKED WHETHER he was personally opposed to the sale of alcohol in the DCC, DeYoung replied, "I haven't really thought about the specific advantages or disadvantages of the thing. I would think students might want to drink off campus where there'd be more of a choice."

He indicated, however, that the college might perhaps profit from the operation of a beer tap in the DCC.

ASSOCIATE Dean of Students Michael Gerrie and Assistant Dean of Students Nona Kipp expressed views similar to those of DeYoung when questioned about the issue of alcohol in the DCC. "Before the college institutes such a policy, a lot of input is needed from a lot of sources," Gerrie said, and added, "Right now I don't see any advantages in the idea."

Miss Kipp expressed doubts about the probable popularity of the sale of alcohol on campus. She said that at Denver University, where she worked previously, the downstairs of the Student Union

was made into a bar, an idea which proved largely unsuccessful. "They couldn't make ends meet—students wanted to go elsewhere. But that was in more of an urban setting than here," she said.

GERRIE SAID the alcohol question will go through the same decision-making channels as the guest privileges. He indicated that he doesn't think it will pass at this time.

The distribution of student opinion on the alcohol issue has not yet been determined. Student CLB member Tim Fritz said that the idea was mentioned briefly at recent CLB and Student Congress meetings, but discussion was inadequate to bring out student attitudes.

FRITZ SAID that his own contacts have indicated student opinion to be split fairly evenly. He added that the CLB is planning to distribute a questionnaire to gauge student opinion within two or three weeks.

But the final decision as to whether alcohol will be sold on campus is one that will not be left to the college alone. If the idea were approved by the campus government and was not blocked by a Board of Trustees' veto, the college would still have to obtain a liquor license through regular legal channels. According to Holland City Manager William Bopf, that could be difficult.

BOPF SAID THE college would first have to contact the state liquor control commission. A state law formerly prohibited the sale of alcohol within 500 feet of an educational institution or church. Although this law was

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HOPE COLLEGE **anchor** HOLLAND, MICHIGAN

84th Anniversary—2

Hope College, Holland, Michigan 49423

September 27, 1971

Placement is difficult

New teachers seek jobs

by Mary Houting

The economy is to blame for "a very tight" job market for prospective teachers, says Hope's new coordinator of teacher placement, Mrs. Myra Zuverink.

THREE OR four years ago, students graduating with a teaching certificate had their choice of jobs, as school superintendents came to Hope in increasing numbers to sell their products: their schools, she stated. Now the situation is reversed.

Last year only 17 superintendents visited Hope to interview prospective teachers, compared with 38 the year before, Mrs. Zuverink revealed.

"We expect the job market to be just as tight this year, if not tighter," she added. "Now we must sell our product: the student."

TO FACILITATE this task, the education department has appointed Mrs. Zuverink to the newly created post of coordinator of teacher placement. Her job is to arrange interviews between student teachers and school superintendents responsible for hiring new teachers.

Mrs. Zuverink stated that to accomplish this she must "go out and make personal contact" with superintendents. The education department has also published a booklet listing every graduating senior holding a teaching certificate and his credentials, which

will be sent to 400 superintendents all over the country.

IN ADDITION TO the economy, Mrs. Zuverink blames the reduction of openings in both elementary and secondary schools on the failure of millages to be passed, the tendency of present teachers to "stay put" and the stabilization of the post-World War II "baby-boom," while more and more teachers are being trained.

Out of 149 certified teachers graduated in the class of 1971, 73 per cent were placed in education positions, revealed Lamont Dirkse, chairman of the education department. Ninety-seven obtained teaching positions, including a few substitutes, twelve accepted other positions outside of education, and 33 have not yet contacted the department, he said.

"IN COMPARISON with other schools, I think we have a pretty good showing," Dirkse commented.

Mrs. Zuverink attributes this to the fact that "Hope has a good reputation for teachers. In fact, the quality of our teachers already teaching is our best selling point."

A PLACEMENT prediction of only ten per cent was made last December at a placement meeting of the Michigan College-University Placement Association, she stated. At the same time it was speculated that by 1973 the job market for teachers "might pick up."

Approximately 48 per cent of last year's graduating class went into education, only slightly less than in previous years, according to Mrs. Zuverink. "Yet the market hasn't changed; we hope to do as well this year as last year," she commented.

MRS. ZUVERINK stressed the fact that all students in education must register with her office.

More applicants sought

Recruitment drive launched

by Molly Gates

The admissions office has expanded its recruitment efforts and streamlined admission procedure in an attempt to increase the number of applicants for admission.

ACCORDING TO Director of Admissions Tom LaBaugh, the recruitment drive is aimed at increasing "the number of applications so that we will have the opportunity to be more selective in choosing the students we accept." LaBaugh estimated that 22 fewer admissions deposits have been paid to Hope this year than last, but that Hope retained more students once they were accepted.

LaBaugh said the main thrust of the stepped-up program is to develop a more personal tie with the prospective student.

TO IMPLEMENT the increased effort, three 1971 Hope graduates were added to the admissions staff as full-time recruiters. Robert "Hoss" Bone is working in New York and Massachusetts, while Harlan Merkle and his wife Ann are covering eastern Michigan, Ohio, Indiana and Illinois. In addition, one of the three admissions counselors will always be recruiting.

The field recruiters will visit high schools, contact prospective

students and correspond with the admissions office concerning these students. At high school college-night programs the recruiters will present a program specially designed this year using video tape and facts about Hope that stress its unique qualities.

LA BAUGH SAID that the entire approach to admissions was more direct this year due to extensive planning. He noted that the areas to be covered by the recruiters were determined by research done this summer by

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DIRECTOR OF ADMISSIONS TOM LA BAUGH

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anchor fairy tale

Beyond the imagination: a stranger's fiction

Editor's Note: This week's *anchor* fairy tale is written by seniors Ryan Mathews and Steve Berry. Any similarity between persons, places and events in the fairy tale and in real life is unfortunate.

In search of our myths we have traveled to states east, north and south of Michigan, finding that such states do exist. Our search had revealed nothing until late one night when we were sitting in a quiet Vermont Milk Bar.

THERE WE encountered a crazed Michigander who spoke imploringly with quiet trembling abandon. He spoke of a land far beyond our imaginations. It was a land of blond, blue-eyed beauties, of tulips and windmills; it was the land of make-believe.

From our land of hops and grains we beheld the stranger's tale with uncertainty. Yet as he proceeded, his epic became so real that life itself gladly stepped aside so that it could be tied together by the magician's Gordian knot.

THE STRANGER told us of a near Utopian state where the judicial system rewarded instead of revenged. In this magic land the King had not a title (except Chancellor) and this of course was an indication of his directness and fair play toward all. The Chancellor himself was a kindly man who sought only to pursue the ancient writings and a place for himself in the annals of history.

His appointees, however, were small and rather worm-like men

who placed the upright Chancellor in a lower position for vile, detestable political reasons. The Chancellor, oblivious to reality, pursued the writings of the ancients despite the machinations of his underlings.

A MYTHICAL king, commandant of the All-American Frisbee team, was an energetic soul, the leader of a group of virile young Utopians familiarized by their title, R.A.'s. He maintained his existence by rereading the *Prince of Folly* and by confounding all within the kingdom.

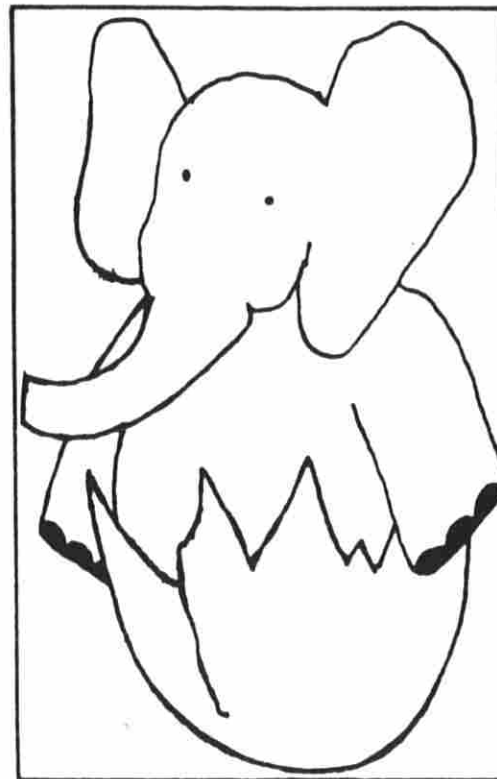
He could honestly say that his immediate superior condoned his actions with a smile. The commandant was only laughed at, but he did not know and he never smiled—nor did anyone else when they thought seriously about the justifications of that which he did.

THE "HIGH PRIEST" was a man of heavenly ambiguity tantalized to the needs of the community. His beacon was always lit and verily it gave him much warmth on occasion. The Minister of Finance had mastered mere language into a pure science. His ambidextrous tongue was renowned throughout the kingdom; and his stocks and bonds compounded quarterly.

But enough of the trivial aspects of this kingdom for the truly magical nature was revealed by its inhabitants. For they, enlightened though they were, saw that everything was running smoothly.

THE STRANGER proceeded to tell us of the various occupations which were pursued in the kingdom. For each child did his

own thing and each one's thing was his own. The Great Ones (artists) are known for their invention of Groovy, a statue made in honor of their great philosopher, Play Dough, who was a combination of silly putty and bubble gum. This had been supplied to them by the chemists whose respect they upheld for they had master the Art of receiving Foundation Grant money.



The semanticists of the Kingdom, revered by all for their sensitivity in the compiling of twenty-nine volumes of the *Existential Meaning of Love Story*, set the uniform standard for free expression. Often they received substance from the theologians who preached of the world beyond the Kletz known as the catacombs.

THE ORIGINAL Kletz (great meal hall of the community) had

been named after a rare bird who exhibited a somewhat unusual attribute, for he could hatch white elephants twenty-four hours a day.

Meanwhile, back at the town hall, the archives were kept by a group of gnomes (sometimes described as derelicts). These superfluous young scribes adapted as their motto "Little minds satisfy their good and evil impulses by constant acts of Pettiness." Thus they pursued the history of the Kingdom with much contentment.

NATURALLY, WE were quite interested in this story, weird though it was. Yet, we could not discern whether it was of any real relevance for we could not be sure if there was really such a place. Though we tended to think not, such a place was close to all perceptible realization and indeed imaginable.

The children of the community were rarely unique. They divided themselves into several unique groups. There were the Vestal Virgins who worshipped like the ancients at the temple of Delphi and at the twin temples of Sigma. The Sparkies were the renowned athletic champions of the Kingdom.

The Hindies were a bizarre Eastern tribe, who insisted on separating themselves for reasons of self-righteousness. The rest of the children separated themselves into artificial divisions, naturally of course. In short, family life was all it could be expected to be. Their exodus from the Kingdom was reticent but rebellious—a definite approach-avoidance.

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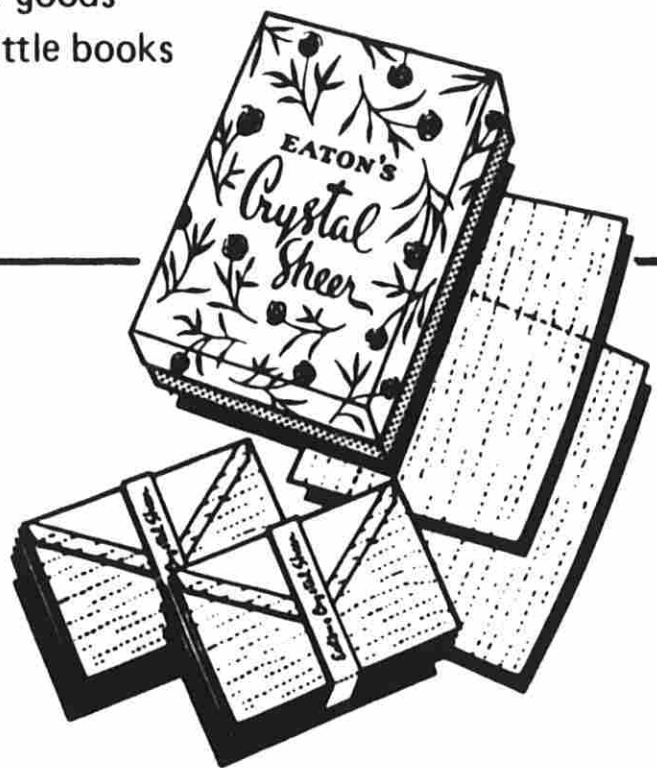
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Value choices studied

Survey shows few use drugs

by Dave DeKok

Results of a drug use survey taken last spring conclude that 78 percent of Hope's students do not use marijuana.

THE SURVEY also found that seven percent rarely use the drug, 12 percent use it occasionally and three percent use it often. Regarding LSD usage the survey claims that 94 percent of Hope's students never use it, one percent rarely do and five percent use it occasionally.

The survey, *An Investigation of Role Stress Among Students At Selected Church Related Liberal Arts Colleges*, was made as part of a doctoral thesis written by Western Michigan University sociology student Carl D. Swanson. Swanson's purpose in taking the survey was to check on the role

stress that might occur when a student is faced with the necessity of making value choices. Such an instance would occur when a student's peer group uses marijuana and he does not.

SWANSON DEFINES role stress as a "conflict arising whenever circumstances... prevent students from conforming to their role expectations." More specifically, he says it is the stress which results when there is a discrepancy between what the student is actually doing and what he would ideally like to be doing.

For instance, because of a student's beliefs and convictions he might say that he does not want to use the drug whereas subconsciously he might wish to, rather than feel excluded from the activi-

ties of his peers. Thus there would be a gap between his stated role and his subconsciously desired role that would create stress.

THE SURVEY was taken at five midwestern, church-related liberal arts colleges and was limited to a total of 678 sophomores and juniors who were taking required courses. According to Swanson, the survey was limited to sophomores and juniors because "freshmen are still under the influence of parental, church and community standards and seniors are vocationally minded due to imminent graduation."

Among the five colleges surveyed, students from conservative colleges showed much more stress than their counterparts at the more liberal colleges, except at Hope.

THE FIVE colleges were rated liberal or conservative by an independent panel of judges who professed to be familiar with the colleges they rated. Hope was rated as second most conservative of the five colleges. However, Hope had the second lowest overall stress rate of the five colleges. Swanson says that this may be due to the liberalization of dormitory visiting hours that occurred last spring.

College awarded grant of \$20,000

Hope College has received a \$20,000 grant from a New York foundation to be used for student aid.

Half the total is a one-year renewal of a grant of \$10,000 to be used in Hope's on campus work-study program and the other \$10,000 represents a new grant to start a revolving student loan fund to help students who aren't able to secure funds for their education through other sources.

Under the work-study program 20 Hope College students, selected on the basis of need, have been able to earn money to defray tuition and other college costs during each of the last two academic years. Twenty more students have been selected for the current school year.



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CHRIST COMING SOON—Selections from the rock opera 'Jesus Christ Superstar' will be presented by Kenny Gordon and the Sound Gathering Oct. 4, in Dimment Chapel at 7 and 9 p.m. The performance is sponsored by the Student Activities Committee and tickets are now on sale in the DeWitt Cultural Center at \$1.50 to Hope students.

To Van Raalte

Counseling center moved

In the attempt to broaden the concept of counseling on campus, several operational changes have been made in the college's counseling center, according to Robert DeYoung, dean of students.

The major development has been the hiring of a full-time director of the counseling center. In the past, the center was equipped with two counselors who worked on a part-time basis only. In addition, the center has been relocated from the Psychology House to Van Raalte 102.

It is hoped that this move will not only provide more space for the office's intended expansion of services, but will also aid in establishing the office as a student development center, DeYoung revealed.

Gary Demarest, the new head of the counseling center, echoed DeYoung's statement. "With a separate and distinct office, we should be better able to substantiate ourselves as a broader student service," Demarest said. "A college counseling office is not a therapeutic clinic. The college counselor assumes that anyone



COUNSELOR GARY DEMAREST

who is operating successfully as a student is basically a normal person. The role of the college counselor consists of helping these students through developmental problems and also helping them to reach a deeper awareness of their capabilities," he continued.

The center hopes to make available a wide range of tests for student use, especially in the area of determining vocational and occupational interests. In so doing, a larger percentage of the student body is likely to use the services of the office, Demarest explained. In addition, the counseling center will attempt to work more closely with head residents and R.A.'s, training them in listening skills and general inter-personal relationship skills. The R.A.'s and head residents will also be given advice in detecting emotionally disturbed students.

Demarest graduated from Cornell University with a degree in hotel and restaurant management. He received his M. A. from Michigan State University in the area of student development, and is now working on his doctorate in counseling. Before coming to Hope, Demarest worked as a student development specialist at Auburn University in Auburn, Alabama for one year. Ken Sebens will continue as a part-time counselor under Demarest in the new office.

Japanese program

Clark to head Asian study

Dr. David Clark, associate professor of history, has been appointed resident director for the Great Lakes Colleges Association study program at Waseda University in Tokyo, Japan, for the 1972-73 academic year.

THE PROGRAM makes possible six months to a year of study and travel in Japan for students from Hope College and the eleven other colleges in the GLCA.

As resident director, Clark will accompany the 40 participating students. During July and August of 1972 Clark and his family will live with the students at a mountain language-training center, and on farms with Japanese families that speak no English.

STUDENTS in the program will continue to experience Japanese family life first-hand when they move to Tokyo for the academic year. There each student will live as an "adopted" son or daughter in a Japanese home. The Clarks will live in a house on the campus of Waseda University.

They will return to Holland in August 1973.

In addition to his primary task of advising the GLCA students, Clark will teach a course in the International Division of Waseda University. This division of the university offers courses in English for American students. Many of the courses are taught by Japanese faculty of Waseda University.

THE CALENDAR of the program will allow adequate time for travel on the Japanese islands.

For the past five years Clark has taught a course on Japanese

history at Hope. Although his main field is English history, Clark has pursued study of Japan through faculty development programs which the GLCA has sponsored with the help of grants from the Ford Foundation and other foundations.

IN THE SUMMER of 1967, Clark participated in a faculty development seminar on Japan at the University of Michigan. During his stay in Japan he will pursue a research topic comparing industrialization in England and Japan.

Seventy per cent of Hope students would like to see the present guest policy "expanded to include more opportunities for visitation," according to a comprehensive survey authorized by Dean of Students Robert DeYoung and conducted by three students.

THE RESULTS of the survey, which was distributed by a random sampling method to 328 on-campus students, were released last spring. In general, they indicated that women students and dorm residents of both sexes have slightly less positive attitudes toward inter-visitation than do men and residents of cottages and frat houses.

The survey was designed and conducted by graduated psychology majors George Bishop, Barry Schreiber and Linda Ward. According to Schreiber, DeYoung requested the survey because he wanted to provide the Board of Trustees with some reliable feedback on the working of the guest policy, its effect on the campus

and the state of campus social life in general.

TWENTY-EIGHT questions were contained in the survey, and the results were broken down by sex and by type of residence, that is, whether dorm, frat house or cottage. Of the 328 questionnaires distributed, 203 were returned, a response rate of about 65 per cent.

One of the most remarkable results of the survey, according to Schreiber, is that 25 per cent of the students indicated that they never use the visitation privilege while about 76 per cent said that they do so "less than five times a month." The findings also show that men students in general have guests in their rooms slightly more frequently than do women.

ONE QUESTION asked what students think is the "one most common violation" of the guest policy. Less than two per cent of those questioned indicated that "indiscreet behavior" was the most frequent offense, while about 26 per cent cited failure to keep doors open, and about 45 per cent said that they had not witnessed any violations whatsoever.

A total of 73 per cent of the responding students felt that the guest policy has improved campus social life at least to some extent, while 17 per cent said that it has had no effect.

ONE OF THE most important original goals of the guest privileges—to provide opportunities for "coeducational study"—has not been attained to any great extent, according to the survey results. Eighty-five per cent of those questioned said that the policy has had no effect on their study habits, and only 11 per cent said that it has improved them.

Men and women students differed slightly in their response to the question whether they favored guest hours. Over 97 per cent of the men responded affirmatively, compared to 92 per cent of the women. One hundred per cent of the frat house and cottage residents (of both sexes) favor the

guest policy, while the figure for dorm residents was 93 per cent.

ASKED HOW they would rate the general social life on campus, 47 per cent of the students chose "fair," 21 per cent said "poor," and 20 per cent said "very poor."

One question asked how each student thinks his unit as a whole feels about guest policy hours, and the response showed a substantial difference between men and women and between cottage and dorm residents. Sixty-nine per cent of the women respondents said their unit "welcomes" the policy, compared to 95 per cent of the men. The figures for dorms and cottages were 74 per cent and 92 per cent respectively. Twenty-seven per cent of the women said they thought their units "don't care" about guest hours.

A MUCH greater percentage of women than of men—47 per cent versus 18 per cent—indicated that students in their unit had shown some reluctance to serve on the unit council.

Sixty-two per cent of the students indicated that, of the time they spend in their rooms with guests of the opposite sex, they spend less than one-third of the time studying.

ASKED WHETHER they thought the guest policy has added to "the maturity and responsibility of social life" in their units, 60 per cent answered affirmatively. In a breakdown by sex, a somewhat greater percentage of men than of women felt that "maturity and responsibility" had been enhanced.

Three short essay questions, dealing with weaknesses and possible changes in the guest policy and in campus social life, were included in the survey. One of the most frequent answers, according to Schreiber, called for the abolition of unit councils because they reflect an attitude of distrust on the part of the administration. Another typical answer asked for the establishment of a "closed door" policy because of the noise and lack of privacy resulting from the present regulations.

Foreign study awards available; applications due October 15

The application deadline for overseas graduate scholarships provided by the U.S. government and foreign donors is Oct. 15. International Education Director Dr. Paul Fried has announced.

Competition for the 540 grants to be awarded for the 1972-73 academic year was opened by the Institute of International Education in May 1971. Most of the scholarships are furnished by the federal government under the Fulbright-Hays Act.

In addition to full grants, which provide round-trip transportation to any one of 29 countries, as well as tuition and maintenance for one academic year, two other types of grants are available: U.S. Government travel grants to 12 countries, and maintenance and tuition awards to 14 countries, offered by foreign governments, universities and private donors.

Fried said that about 180 scholarships are available for Ger-

many, 25 for Austria and more than 80 for France. He also indicated that a number of teaching assistantships are open for men and women who are needed to teach English conversation in secondary schools in Austria, France, Yugoslavia and other places.

General eligibility requirements for the awards are U.S. citizenship at the time of application, a bachelor's degree or its equivalent by the beginning date of the grant, language ability commensurate with the demands of the proposed study project and good health. Except for certain specific awards, applicants may not hold or expect to receive the Ph.D. before the beginning of the grant.

Application forms and further information for students currently enrolled at Hope may be obtained from Fried, who serves as the college's Fulbright program adviser.

HOPE STUDENTS!

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See ad on page 6
column 5

The beer case

On Jan. 1, 1972 the great logical underpinning to Hope College's no-alcohol-on-campus drinking policy will be washed away in a tide of legislative progress. On that date the age of majority in Michigan will be lowered from 21 to 18, transforming the greater portion of Hope's student body from restricted minors into full legal adults. While most of this action's implications will be dealt with on a personal level by the students, some implications must be confronted on an institutional level by the college; one of these is the lower drinking age.

The programmed response of Hope administrators when questioned concerning Hope's drinking policy has long been that the school would violate the spirit of Michigan's drinking law, if not the law itself, by permitting alcohol on campus. This response was made part of the 1971-72 "Student Handbook" this fall

by persons under 21 years of age and the sale or provision of alcoholic beverages to such persons. The College upholds the state and municipal laws concerning drinking and in addition, prohibits the possession or consumption of alcoholic beverages on college property or in college housing units and at college functions. The college also prohibits disorderly behavior while under the influence of alcohol on college property, at any student-sponsored social event, or at any college-sponsored function.

The first statement of the regulation must be revised; the college has no choice. However, due to the imminent availability of liquor to nearly the entire student population, the college should consider modifying that part of the regulation excluding alcohol from the campus. Modification here would mean permitting alcohol on campus. The changing legal status of students and the changed attitude toward drinking of many students and faculty suggest that the modification should be made.

when pertinent sections from the coded law of Michigan were included with the college's regulations. Come Jan. 1 the college must either devise new justification for what otherwise would be an antiquated campus statute or amend the rule.

Justification by state law was probably once secondary justification, that is, until justification on the grounds that all alcoholic beverages are inherently evil was demoted from the top spot as an anachronism. With the number one slot vacant, the validity of the anachronism must be tested.

The argument for the intrinsic malevolence of alcohol has had a fictitious biblical base. Biblically there is no categorical condemnation of the consumption of alcoholic beverages. Drunkenness, not drinking, is condemned. Twentieth century social historians have determined that the phenomenon of teetotaling Americans is historically founded in cultural, not religious, grounds.

Without the support of the law of the land and with the only other serious defense considered outmoded except by the most narrow-minded sectarians, the present policy, if adhered to, would represent an unrealistic and unreasonable refusal to adjust to a changing world. In January, what now makes sense would make nonsense; Hope College's drinking rule would be repressive in light of changing laws and changing attitudes.

It would seem then that Hope must modify its drinking rule. The regulation reads:

The laws of the State of Michigan prohibit the use of alcoholic beverages

Presently, with no more than one-fourth of the student body able to buy alcoholic beverages off campus, the dean of students office is unable to prevent drinking in the dorms. When the remaining three-fourths of the student body become legal drinkers, prevention will become even more difficult. The drinking regulation would be a shambles.

Complicating this problem for the enforcement officials is the fact that, come January, there simply will not be enough places in Holland where students may drink. At present Skiles Tavern is packed to overflowing on weekend evenings. The Hollander Pub, the only other respectable tavern near the college, already has a healthy college business, and could accommodate only a very limited number of new student drinkers. The remainder, unless they have transportation, have no place to drink if barred from campus.

The only satisfactory alternative is to make some accommodation for drinking on campus. Evidence seems to indicate that drinking in dormitories often gets out of hand, frequently leading to property damage. This does not appear to be an acceptable revision.

To allow students to drink on campus, but out of the dorms, seems more realistic. Fortunately for the college, the newly-completed DeWitt Cultural Center provides an excellent location for an on-campus pub. With both the Kletz area and the student lounge below it, several hundred students could enjoy their new legal status in a healthy, controlled atmosphere.

The college should pursue this plan with all haste, in anticipation of the Jan. 1 showdown.

Readers speak out

Blanton challenged

"O my soul, do not aspire to immortal life, but exhaust the limits of the possible."
Pindar, Pythian iii.

After reading the column entitled "Criticism of Religion" in the September 20 issue of the *anchor*, it became strikingly evident to me that although Mr. Blanton does certainly not aspire to immortal life, neither has he intellectually even begun to

exhaust the limits of the possible, as the above quote which he used to introduce his column states.

His obviously blunt remarks do not give any indication that they come as a result of any extensive examination of the limits of the possible. In fact, the entire argument he presents is full of similar unfounded statements.

He states that "the existence of God is not of crucial importance here," yet he then proceeds to devote a large part of his article to describing his ideas on God not existing.

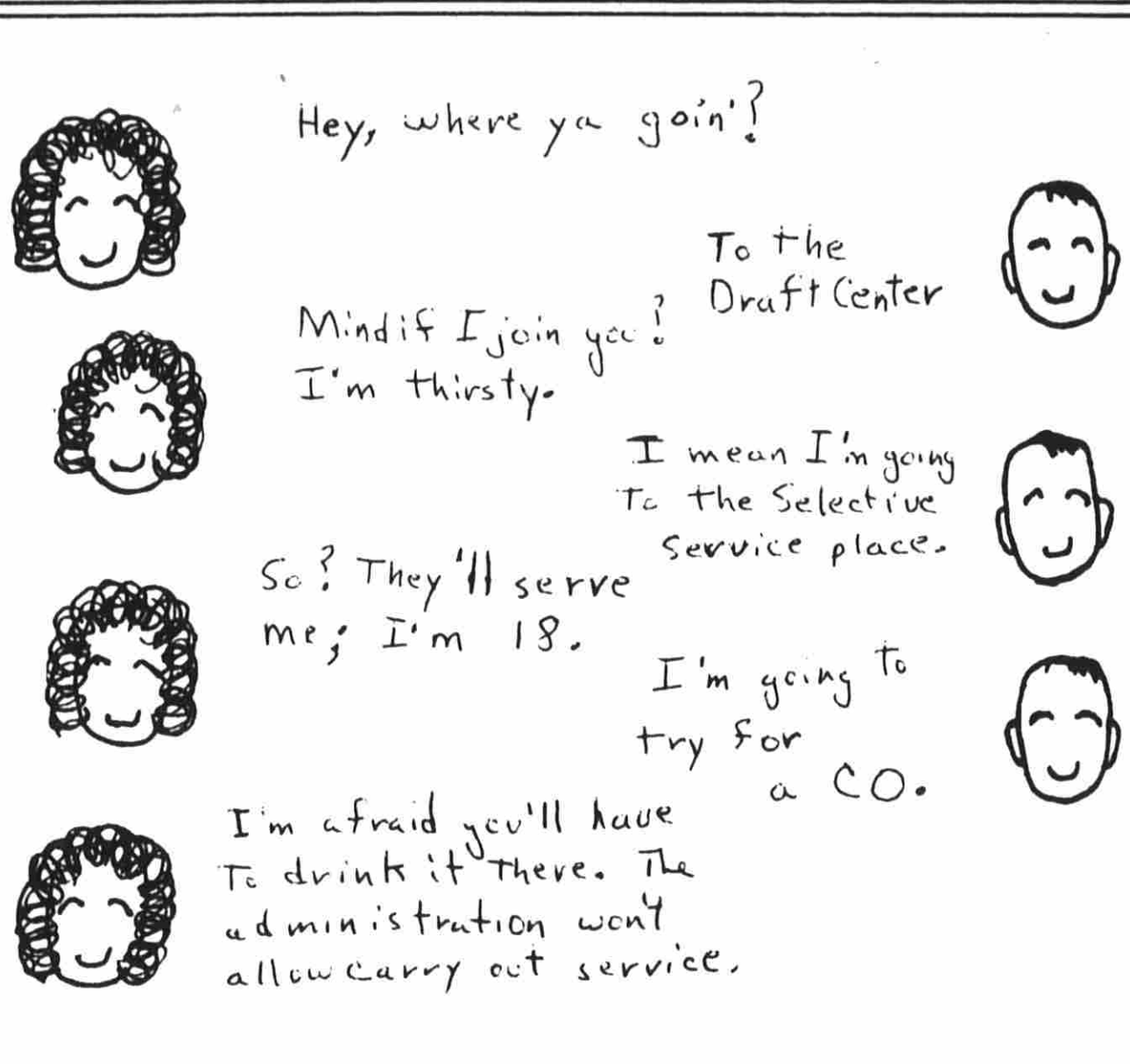
Furthermore, to say that "nothing out of all the knowledge we have accumulated suggests that there is a God," reveals that in his zealous effort to convince us that he alone has the answer to these issues, he has gone one step too far.

Is Blanton attempting to tell us that he has been able to master "all the knowledge we have accumulated?" If so, I wish he would share his method with me: it would help greatly in keeping up with some of the chemistry courses around here. I think he would do well to re-phrase that statement, relying instead on the knowledge he has accumulated. Otherwise, is he not "pretending to know that which he does not know?"

Then the quote by Twain; if it is true that there "isn't anything so grotesque or incredible that the average human being can't believe it," then is it not possible that Blanton's comments are the result of the grotesque and incredible—just as he accuses the concept of a divine entity as being the result of the grotesque and incredible?

In summary, my response to Blanton is that those who "believe in such ignorant religious assertions" are by the very evidence of his article no more ignorant than those who reject them.

Burt Vander Caan



art buchwald

Sunday afternoon

by Art Buchwald



"Harry... Harry will you stop looking at that stupid football game and listen to me? There's a very suspicious man lurking in front of the house. What do you mean find out what he wants? You find out what he wants. You're the man in this house... Harry, I think he's getting into your car... Yes, he is getting into your car... Let's call the police."

"HOW CAN YOU SAY that Harry? Even if the car is insured you should at least make some effort to stop a thief... I don't care if it is fourth down and one to go, you can't let somebody just up and steal your car... Look Harry he's getting out now and opening the hood... He's probably trying to get it started... I think you should at least yell at him..."

"All right, so the Redskins made a first down... But if you just come to the window... Look he's got the motor started... Please, Harry, call the police... What?... It will ruin your afternoon if the police come... Yes, I know you have your heart set on watching the game, but what are we going to do for a car?... I'm not distracting you... How can you say I always think of ways of interrupting you when you're watching a football game... Am I supposed to let someone steal your car without telling you... Harry you're getting up from your chair... What happened?... Oh, it's a commercial... No, the car's gone now... The man drove it off... Are you going to report it? After the Kansas City game which ends at 7 o'clock?... Well, you've certainly made a contribution to law and order today..."

"ALL RIGHT, I PROMISE I won't bother you again... Go back to your game..."

"Harry, there's a cab pulling up to the house... Harry it's our son Jimmy who has been in the Navy for two years... I didn't even know he was back in this country... Oh, my goodness, he looks so brown and tall... Come Harry, let's greet him at the door... Harry, you don't want to greet

your son after he fought for his country?..."

"Oh you can't leave the set now because the Cardinals have just fumbled?... No, don't worry, I'll ask Jimmy to come in the side door so he won't disturb you... Why are you yelling at me?... Be mad at the Navy. They're the ones who let Jimmy come home on Sunday."

"HARRY, I KNOW YOU told me not to bother you, and I've let you alone for the entire quarter, but something has come up I think you should know about... Our daughter Gertrude has just called me from the hospital and she's about to give birth to a baby... Will you stop screaming at me?... I know it isn't a big thing to have a baby, Harry... Women have them all the time. Ordinarily it isn't worth interrupting a football game to tell you about it, but I would like to remind you of one thing, Harry... Gertrude isn't married!... This could be a very traumatic experience for a 15-year-old girl... Yes Harry, I'm as sorry as you are that Bragg missed the field goal... it's very wet on that astroturf... Well I'll go to the hospital myself. I'm sure Gertrude will understand..."

"I'm back Harry... Gertrude had a little boy... What game are you watching now?... The San Diego Chargers. What happened to the Redskins? They won?... Isn't that wonderful... Then your afternoon wasn't a complete waste after all."

"HARRY I'VE DECIDED to leave you... No, I can't wait until San Diego loses the ball... I wish to discuss it now... I've given it a lot of thought and I've decided that life is just passing me by... Don't turn the volume up, Harry... It won't do you any good. I'VE MADE MY DECISION, HARRY... HARRY, TURN DOWN THE SET... NO, HARRY, THERE IS NO SENSE TALKING ABOUT IT TOMORROW NIGHT... WHY NOT? BECAUSE TOMORROW NIGHT DETROIT IS PLAYING THE MINNESOTA VIKINGS."

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HOPE COLLEGE
anchor
HOLLAND, MICHIGAN



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'Future Shock' attempts to explain too much

Editor's Note: This week's anchor review is written by junior philosophy major Neal Freedman and senior history major Ryan Matthews. They review *Future Shock* by Alvin Toffler (Random House, \$5.95, and Bantam paperback, \$1.95).

(Reviewers note to Mr. Toffler: We know you will greatly appreciate the outdatedness of this critique; we, the authors, have successfully escaped the time swirl which you say confounds modern man.)

In the past year, the enlightened intellectuals who frequent the best-seller counters have gained two profound, but contradictory, insights into modern man and his existence in super-industrial America. The originators of these revelations, both self-styled-pseudo-psycho-sociologists, offer such conflicting diagnoses of technological society that readers are confronted with a twentieth century Pollyanna-Cassandra debate on the future of this country.

OUR POLLYANNA, the author of *The Greening of America*, Charles Reich, has already seen his famous Consciousness III reduced to myth in this paper by reviewer Freedman. Our Cassandra, Alvin Toffler of *Future Shock* popularity, now sees his case reviewed.

Both Toffler and Reich preach technological determinism. They are captives of an attitude which ascribes metaphysical status to machines. That is, they both posit man in dialectical struggle with technology as though this technology was some brute force itself and not something that man created.

METAPHYSICS is always speculation. Our modern sociologist likes to avoid that word, so he calls himself a "social futurist." The futurist Reich (our Pollyanna) prophesized the negation of technology by technology: machines that crumble under the weight of their own devices. Consciousness III would be created and would prevail. Toffler perceives something very different.

"Future shock" is Toffler's label for the disease that has in-

utopian
determinism
technology
change
super-industrial
anachronism

fectured the Western super-industrial world (which neatly avoids those individuals not fortunate enough to be exposed to this bourgeois virus). The disease is that of change wrought by technology: a change whose acceleration is absolute, one which challenges man's physiological and psychological capacities. Technology has replaced stability, rootedness and sameness with an existence characterized by "transience, diversity and novelty."

ALL IS IN a constant state of flux. New friends are soon old friends; newly visited places are quickly left for even newer places; '72 model cars replace '71's; and even novel ideas (like Toffler's) rapidly become anachronisms.

Time, which is relative since it is defined by change, has trapped man in a maelstrom of chaos, has bombarded his senses, has overstimulated him physically and mentally. The choices for modern man are too many; the responsibility for these choices too great; he finds it impossible to cope. "The symptoms of future shock are with us now."

"**FUTURE SHOCK**" as a conceptual tool does not render the world any more intelligible than the other recently coined socio-

logical labels do. Like the others, it attempts to explain too much. For example, radical politics and black militancy are only irresponsible reactions to overwhelming technological change according to Toffler. We seriously question this.

We also question what Toffler seems to mean by *change*. He states that the quantity of change is as important, if not more important, than the quality of change for analyzing present super-industrial society. In other words, Toffler assumes technology to be inherently progressive. It becomes regressive, in fact, destructive, only insofar as man is unable to cope with the speed of change. There is nothing wrong, for example, with constantly "improving" upon man's technology. To the contrary, it is desirable so long as man is taught to adapt to these improvements. Then man will not find "transience, diversity and novelty" so devastating.

IT IS CLEAR where Toffler's sensibilities lie. If he were merely describing a people who have inherited a Wall Street consciousness—that is, an alienated group—then we could understand what he means by society's sickness. If he was merely describing a people who suffer from "transience, di-

versity and novelty" because they view real, qualitative change as typified in 1972 model cars, then we could understand.

But Toffler allies himself with this type of consciousness (alienated, *technological* Consciousness III) by viewing this type of change as real, qualitative and even *progressive*. Thus it is Toffler who is infected and his book is a symptom of the disease he has diagnosed. We now understand why it is in its 19th printing.

IT IS NOT that modern man is on a speeding train, according to Toffler, but that he is *not* on it and *should be*. Once he has learned to become a passenger, technology will be under his control. We say "passenger" instead of "conductor" because the latter is permitted to pull the brake, whereas the former can only enjoy the ride. Toffler wants everyone to enjoy the ride.

How technology may be allowed to continue and yet be controlled is the central paradox in Toffler's work. He presents us with such an overwhelmingly dark, disquieting present (which we believe exists), that he makes it difficult for the reader not to see "control" as meaning a partial (i.e., realistic) return to a pre-industrial life-style.

BUT TOFFLER will have none of that. Instead he proposes institutions like "future assemblies" (Brave New World? We don't doubt it!) which might prepare people for (you got it)... the future. This idea seems far more utopian (in the bad sense, not the Marcusean) than a partial return to pre-industrial life-styles, styles which have succeeded in engendering counter-culture groups across the country.

We believe that the injection of cancer cells into a terminal cancer patient is neither a prudent nor a responsible act. Therefore, we find ourselves unable to accept the fact that technology can cure technology. We must oppose the technological solution and insist that any solution to technological problems reside in man.

AS MEN, we see a partial reversion to a pre-industrial life-style, or at least, a demand that a tentative barrier be built against the ravages of technology as possible important steps toward the solution of technological problems.

Realistic-utopian to us, these alternatives are pure nonsense, romantic and idealistic, to Toffler and, tragically, to the people of this country about whom he writes.

Christ's people

To the Greeks, folly...?

by Steve Wykstra

There is a rumor about, that becoming and being a Christian necessarily involves abandoning one's capacity for intelligent, rational thought. It is not a new idea, but a recurring one. And it has been tested and fought before, but deserves to be tested—and, if proven false—to be fought again.

IT DESERVES to be tested, because the commandment Christ puts first is to love God with all our *mind*, heart and soul. If our minds, properly used, tell us we are irrational for believing the object of our love even exists, much less that He is worthy of our love, then the first Commandment contains the seed of its own destruction, and of the disintegration of the Christian faith.

Now our question is *not*, "Are some, most or all Christians irrational as far as their Christianity is concerned?" That question we should give to Dr. David Myers, as a social psychologist. Rather, our question is, "Must a Christian necessarily be irrational, as far as his Christianity is concerned?"

THIS QUESTION can only be answered by first clarifying what is involved in becoming/being a Christian, and what is involved in being an intelligent and rational person. From there we may ask what sort of relationship exists between the Christian and rational man, given the kind of things they respectively involve.

First, what is involved in becoming/being a Christian? I suggest this, as a rough beginning. A Christian is a person who internally recognizes that his life is not, in some way, what life is meant to be. He comes to believe that the root of the problem is that he was made for a certain

sort of relationship with his Personal Creator, but that this relationship is "broken." And finally, he finds that Jesus Christ is the one to whom he must turn in order that this relationship might be restored and his life pulled together into what it is meant to be.

MY APOLOGIES to Christians, for all that this leaves unsaid. And my apologies to non-Christians for seeming to say more than I have & right to, at this point.

For example, to "recognize that life is not what life is meant to be" implies that life is not a mere product of seething molecules reacting under probabilistic laws plus whatever values we arbitrarily choose to give it. So let us add, at this point, that this implication is part of the Christian "recognition," and leave as an open issue whether this is sheer delusion, or deep truth.

Likewise, when I say the Christian "finds Jesus Christ is the one he has to turn to," let us say, that this Jesus is the Christian's discovery *as it appears to him*. Let us leave open the question as to whether this Jesus is a historical person and living reality or whether or not this whole discovery is a mere mirage, conjured up by a thirsty soul and projected upon the barren desert of an empty universe and hollow life.

SECOND, what is involved in being an intelligent and rational person? To be intelligent is to be aware of, rather than ignorant of, the facts which are available to us which have a bearing on the questions we are trying to answer. To be rational is to reason from these facts to our conclusions meeting

the canons of logic. The canons of logic are the rules thought must follow, if thought is to avoid contradicting itself.

I suggest we be especially careful to notice the unique sort of situation and questions to which the Christian Gospel purports to speak. For example, it does not purport to speak to our scientific questions, which seek to uncover regular patterns of natural events, to give us control of our physical environment.

RATHER, IT purports to speak to our "religious questions," which are an expression of some sort of felt need for "redemption," in order that we might Live. Thus the Christian faith is not irrational just because science does not justify it. On the contrary, the more one understands the nature, aims and limits of science, the more it appears irrational to expect scientific facts, methods and results to have a bearing on religious questions and answers.

This is not to say that there are *no* facts which have a bearing on the evaluation of what purports to be religious truth. Neither does it say there are no relationships between religion and science. It is only to alert us to take great care lest we concentrate so much attention on the sort of facts which do not have the required relevance. With that concentrated attention we ignore the facts that do.

In the next essay, I shall try to suggest some features of the relationship between the Christian faith and intelligent reason which do have a bearing upon the rational evaluation of the Christian Gospel.

WTAS record review

Editor's Note: This week's WTAS record review is written by Music Director Bud Thompson. He reviews *Blue*, an album by Joni Mitchell, on Reprise Records.

I had heard many stories about Joni Mitchell's latest album, *Blue*, before I actually heard it. One story stated that it had background orchestration. This didn't sound like Joni Mitchell, seeing that the most orchestrated any of her albums has ever been was a string quartet on "Ladies Of The Canyon."

Others said that it was just different, not the Joni Mitchell they had come to know and love. So I approached *Blue* with a great deal of hesitation and reservation, afraid that a great style had been sacrificed for a new image.

Well, *Blue* just goes to show that you shouldn't believe everything you hear. First off, it is not orchestrated. Granted, it has several other people assisting Miss Mitchell, such as Stephen Stills and James Taylor. But the Joni

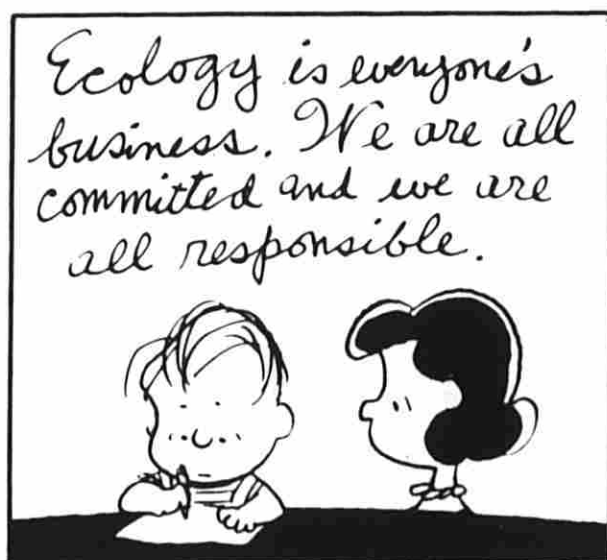
Mitchell style is enhanced and enriched, not sacrificed.

All the songs, from composition to arrangement, carry the elements that have made her a folk great. In "My Old Man" she demonstrates her ability to take stale song plots and make them fresh: "But when he's gone/Me and them lonesome blues collide./The bed's too big./The frying pan's too wide."

Yet, *Blue* is different. The songs seem to be poetry being read with a musical background. At times it sounds as if she's racing to get all the words in. The words too are different. This album seems to have more happy, hopeful songs ("All I Want", "My Old Man", "Carey", "California") than her previous albums. She's taking a new look at life. As a result, this album looks and sounds different.

To put it simply, *Blue* is a good Joni Mitchell album. It is not her best, but mediocre Joni Mitchell far surpasses the best of many other artists. Joni Mitchell fans will like *Blue*. So will most other people.

The Best of Peanuts



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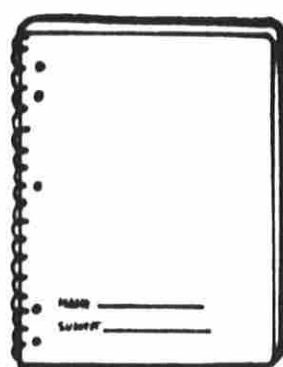
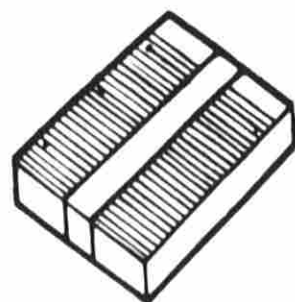
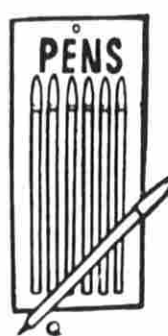


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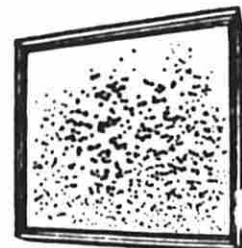
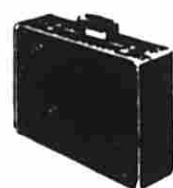


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Black Americanism

by Bob Blanton



The time has come to take a critical attitude toward the black "revolution" in America.

THE BLACK movement in this society is moving along a path leading nowhere, neither forward nor backward. In essence, the black "movement" is not moving. Blacks have gone from integrated bus seats to integrated toilet seats. Outside of this "monumental" step forward I find no evidence of significant progress. In fact, the living conditions of the masses of blacks in this society have deteriorated steadily.

The most obvious reason for this lack of progress is the repressive nature of white racism. However, another reason (which might not be so obvious) is black people themselves. American society, through its institutions, has created a "second nature" in black people.

IN OTHER WORDS, American society has set up a system (not consciously perhaps) in which black people have become habitually good Americans.

There is no black progress in America because black people, although not content with their condition, have been skillfully in-

jected with those American values which serve to perpetuate that same existence in which they find themselves. One such American value, the quest for wealth, is quite common among blacks in America.

A further explanation is in order. Let us start with a statement made by Malcom X in August of 1964: "I am not an American. I'm one of the 22 million black people who are the victims of Americanism." If Malcom were alive today he would be forced to realize that Americanism (Americanization), has taken its toll on black people in this society.

IT IS PRECISELY through the process of Americanization that black people have become good Americans. As demonstrated by Herbert Marcuse, America (the consumer economy) has created a second nature in blacks which ties them "libidinally" to the American way. In other words, it has become a need to consume, produce and accumulate materials, while at the same time the need for freedom has become subjugated to those needs. To pursue the point, the black (who has

become Americanized), automatically fights against any change that would seek to abolish his dependence on the system.

Black people, for the most part, are materialists. And we are quick to assert our individuality, another true American trait. We may burn down a couple of cities every now and then, but it is only because we aren't allowed to fulfill our "need" to be good Americans.

IN ORDER TO stage a successful radical black movement in this society, we must become anti-materialist. We have to attain a sense of collective spirit, not merely intellectual, but actual.

I am not one to delude myself though, and as it stands now the strongest counter-revolutionary force to the black movement (if we assume the black movement to be revolutionary in nature) is black people. If anything is to be learned from this brief essay let it be that we should better perceive who our real enemy is.

"The counterevolution (is) anchored in the instinctual structure."

-Herbert Marcuse

Process streamlined

Recruitment reorganized

continued from page 1

Assistant Director of Admissions Dave VanderWel. VanderWel compiled data regarding the concentration of alumni, the location of Reformed churches, the geographic distribution of students and minority groups, and the economic condition of each area.

Other preparation for the recruitment program included a two-week training session for recruiters developed by Assistant Director Phil Toppen. The recruiters will utilize a new recruitment brochure drawn up by Dr. John Hopkins, chairman of the communications department, and students Dale Reed and Gretchen Kleis Straw.

THE BROCHURE is more along the lines of "students talking to other students about life at Hope than pieces of the catalog," LaBaugh said. It does not contain

specific information on costs and curriculum because this information is available in the catalog.

Another innovation is the method of getting information to the student. Most recruiting materials will be sent in mailing tubes. LaBaugh hopes that this will aid the post office and intrigue the prospective student.

AN EFFORT HAS also been made to streamline procedure in the admissions office itself. LaBaugh said he is trying to make more efficient use of personnel to handle the flow of applications. There will be more emphasis on data processing, but LaBaugh stressed that this did not mean the student would become "just a number."

In order to provide more attention to each application and faster service for the student, all unnecessary paperwork has been elim-

inated. The six page application form has been reduced to two pages. Letters of recommendation are no longer required except in the case of a "marginal student."

ONCE THE STUDENT applies to Hope, he is sent a timed series of letters. Department chairmen have also been asked to write letters about their department which could be sent to prospective students who express an interest in a specific department.

LaBaugh also said he hopes to get more Hope students and faculty involved in the admissions office operations.

Important '71-'72 calendar dates are announced

Registrar Jon Huiskens has announced important dates for the '71-'72 calendar.

According to the registrar, the drop-add period ends September 30. Pass-fail applications are also due on that day. November 29 will be the last day to withdraw from a course with a "W" grade.

Huiskens reminded students that all questions regarding registration procedures, schedule changes, transcripts and pass-fail should be directed to the registrar. Questions relating to academic regulations should be directed to Associate Dean for Academic Affairs John Stewart.

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Evdokia Carayanni: 'useful history' is her goal

by Gary Gray

The long-standing all-male occupancy of the professorial dens of second floor Vorhees has finally come to an end with the addition of Miss Evdokia Carayanni to Hope's history department.

MISS CARAYANNI says she is especially concerned in her two classes, The Greek World and The Middle Ages, with giving her students an introduction to "useful history." "Students must grasp history and use it to appreciate the present. I'm very interested in reviving the study of the ancients. We gain tolerance from an understanding of the past," she says.

A native of Greece, Miss Carayanni finds the writings of Socrates and Plato especially appropriate today. "Everyone knows Plato's 'Know thyself.' I've talked to a lot of kids here and they all want to find out who they are. Maybe I can help show them through these men."

MISS CARAYANNI is a graduate of Athens University and holds the master of arts degree from Central Michigan University. "The Greek universities are content-oriented," she states. "They deal in theory, with little regard for methods such as the techniques of archeological exploration. The college in America works more with the methods involved. In my classes, I hope to present something of both schemes. Historical research is so interesting—like putting together a puzzle."

The new teacher is infatuated with America's large and picturesque universities. "Central Michigan was so large and pretty and the University of Texas, where I studied last summer, was just beautiful," she adds. She explained that in Greece, colleges do not have a "campus" as Americans conceive it. The Greek col-

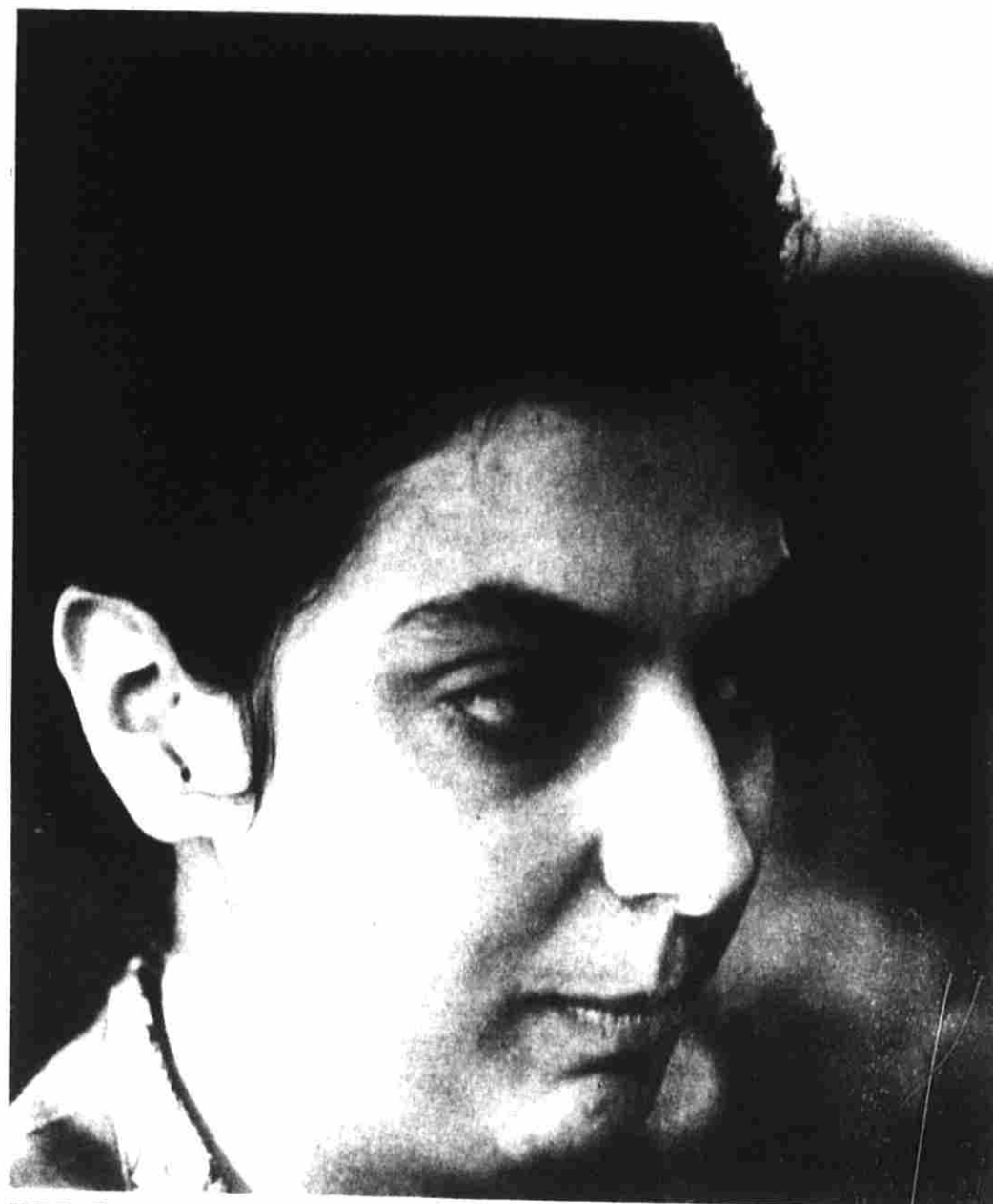
lege consists solely of crowded classrooms.

"SOME MUST STAND or sit on the floor," she explains. "Perhaps this is because the schools are financed only by the government without tuition from the students."

"Austin and Mount Pleasant were big and beautiful—but Hope, you know, it is small but so cute!" she exclaims. Miss Carayanni says she can't comprehend the riots and unrest on American campuses. "You have such a nice learning environment—you must appreciate it," she says.

AN ORTHODOX Christian, Miss Carayanni thinks that Christians here should study fundamental religions like hers to discover the roots of their faith. She says however, that she, as a historian, must not prescribe moral values for her students. Rather, she wishes only to "expose them to those values and principles which have been passed along by the great men." She says, "It's of course up to the individual to choose for himself which ideas to take into his own personal philosophy."

"Although I've only been here a short time I like the kids very much and only hope as the year goes on that I don't disappoint them and that they, in turn, don't disappoint me," she says.



HER PAL IS ATHENA—Miss Evdokia Carayanni, new assistant in the history department, hails from Greece and holds a BA from Athens Univ. and an MA from Central Michigan Univ. She teaches two classes at Hope, The Greek World and The Middle Ages.

Hope to offer credit in California program

Hope College has launched an innovative academic program in California this fall by offering college-credit courses at the Garden Grove Community Church in Garden Grove, Calif.

THE PROGRAM, appropriately called Hope College/West, is housed in the church's "Tower of Hope" building.

Currently, only three college-credit courses are being offered: "Literature of Judaism and Christianity"; "History of the Christian Church"; and "Basic Christian Thought." The courses, which will cost \$60 per credit hour, are being taught by professor Lambert Ponstein, of the Hope religion faculty. Any post high school adult may enroll in the program, which meets on Monday and Tuesday evenings and Saturday mornings.

ASSOCIATE DEAN for Academic Affairs John Stewart and Rev. Kenneth Van Wyck, minister of education at the Garden Grove church, both administrators of Hope College/West, said they expect an enrollment of fifty to a hundred students in the first year

of the program. Stewart said most students in the first semester are California college students attending schools near-by.

The Hope College/West program is the result of efforts by Dr. Robert Schuller, pastor of the Garden Grove church, to bring his church into a closer relationship with Hope College. His efforts date from a meeting of the General Synod of the Reformed Church in America in June, 1969.

STEWART SAID that long range plans for the program include a broadening of the liberal arts curriculum offered there.

"Hope College/West is a new venture in Hope's long cherished tie with the Reformed Church," said Morette Rider, dean for academic affairs.

"Since man's need of education is never ended and the quest for fuller answers to ultimate questions of human existence continues, Hope College/West provides a genuine opportunity for such exploration," said Chancellor William Vander Lugt.

holy communion will be celebrated in dimnent chapel

Sunday, October 3, at 11:00 a.m.

Music by organ, guitar, jazz band.

Chaplain Hillegonds will preach.

'A religion about God is like a car without a clutch: all the right ideas, but nothing to throw them into gear and make them function. The religion we have is Christ, God himself incarnate in human life: creating, redeeming, acting, moving—not out uonder, here. To be a Christian is to be on the road with him, expecting no celestial handout, only a deep deep sharing of this glory and this power with One who is God in the teeth of it all.'

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Wabash stifles late threat; beats Hope 20-19

by Merlin Whiteman

"The last three yards are the toughest of all." The statement may be an overused sport cliché, but the Hope College Flying Dutchmen found it to be painfully true Saturday as they fell 20-19 to the Wabash Little Giants at Riverview Park. The loss was the second football defeat of the season for the Dutch.

WITH EIGHT seconds left on the clock and Hope trailing 20-13, Jon Constant cannoned a touchdown pass to Mark Meyer. With time gone, Hope trailed by a point.

College rules specify that a touchdown scored after the elapsed time of the game is convertible. So the Dutch huddled while the crowd stood. They went for two to win.

CONSTANT ROLLED to his right, eluded a Wabash tackler, looked to the inside and hoisted a pass to tight-end Ted Albrecht. Wedged between two defenders, Albrecht saw the pass deflected from his fingers and fall incomplete. The Dutch took the defeat.

The contest was defensive in nature, as statistics indicate. Hope had 262 yards in total offense, while Wabash had only 204—100 rushing and 104 passing. Wabash's total would have been much smaller except for a 69 yard pass play that was all but intercepted. The Dutch defense, sparked by the front line and especially Ted Rycenga, played a good game. Three times they forced Wabash to punt after three downs, and once they prevented the Little Giants from scoring when they had first down and five yards to go for a touchdown.

OFFENSIVELY, Hope lacked punch at times when driving against a stubborn Wabash defense. And, like last week, mistakes cost the Dutch. Jon Constant hit 11 of 23 passes for 104 yards and scrambled for 44 yards rushing, to lead the team offensively. His prime receivers, as usual, were Jim Lamer (5 reception for 56 yards) and Mary Meyer (5 for 41 yards). Rushing ace Greg Voss was limited to only 82 yards in 25 carries.

Hope won the toss and elected to receive. Ed Sanders turned in the second most exciting play of the game when he took the opening kickoff 62 yards up the field before being tackled. Four minutes and nine plays later, Chuck Brooks lugged the ball over from the three yard line to give Hope



TRAFFIC CLEARANCE— Hope blockers open a hole for all-league tailback Greg Voss in Hope's 20-19 loss to Wabash Saturday.

first blood and their only lead of the game. Mike Hinga's extra point attempt was good.

WABASH WAS held to four downs by Hope, but the Dutch offense could do no better and punted the ball back.

Hope quickly regained possession, only to lose it once more, this time on an interception. Wabash got within five yards of the goal, only to see a fourth down pass knocked down by Bob Lamer in the end zone.

THE DUTCH had the ball as the second quarter opened. However, they had to punt; but oh what a punt. Doug Smith got off a 77 yard boot that, when coupled with a clipping penalty, put Wabash on their own nine yard line. On this series, Wabash completed the 69 yard touchdown pass play. With 9:58 to go in the first half, the score stood 7-7.

Wabash got a big break on Hope's next series. Hope, forced to punt, had the snap from center go over Smith's head and into the end zone. Smith hurriedly picked up the ball and kicked—short. Wabash got the ball on Hope's 18 yard line. Four plays later John Schiff sneaked the ball over from the one to make the score 14-7. There were no more scores in the first half.

THE THIRD quarter was a defensive struggle. The ball exchanged hands four times without a score. In the fourth quarter, the Dutch got a break when Wabash had a puny twelve yard punt out of their own end zone. Hope quickly scored, as Voss galloped around left end to make the score 14-13. The try for two was no good.

This set the stage for every coach's nightmare: a kickoff re-

turned all the way. Wabash's Dave Garbison received the ensuing kickoff and returned it 88 yards for a score. The extra point was wide.

HOPE GOT the ball, had to punt, and got it back once more as the clock showed 1:04 left to

play. From there ensued the fantasy to nightmare ending with Wabash holding on for the victory.

Coming off this disappointing loss, the Dutchmen will travel to Georgetown, Kentucky next Saturday, where they will face Georgetown College.

Harriers claim second in Hope Invitational

by Mark VanOostenburg

Hope College finished second in the fifth annual Hope Invitational cross-country meet held Tuesday afternoon.

Aquinas College (28 points to Hope's total of 50) took first place with Kalamazoo, Ferris

State, Alma, Spring Arbor and Calvin rounding out a field of seven teams. Aquinas has won the Hope Invitational four of the last five years.

Greg Daniels of Hope ran the Winding Creek course in a pace setting time of 20:52. Aquinas captured the next three places, while Hope's Phil Ceeley and Glenn Powers came in fifth and seventh respectively. Randy Lawrence with a time of 22:28 and Marty Stark (22:34) both finished in the top twenty, while Nick Kramer and Bob Scott finished further back.

The team's performance was very encouraging in light of Hope's past dearth of cross-country successes. However, in order to do well in the MIAA this season, the team must develop depth beyond its first three runners.

Next Saturday Hope will travel to Earlham College in Richmond, Indiana for the Great Lakes Collegiate Association meet. Eleven schools from Michigan, Indiana and Ohio will be competing.

Dutch booters suffer 4-0 loss at Lake Forest

Hope College's soccer team journeyed to the plush Lake Forest College campus this past Friday, only to lose 4-0. It was the team's second loss in two outings this season.

The first ten minutes of the game were evenly played, but then Lake Forest scored on a freak play and demoralized the team somewhat. Lake Forest, unofficially, took nine shots on Hope's goal, but connected on four. Hope was only able to take eight shots, several of these being on breakaways.

Hope's first home match is Tuesday against Schoolcraft Community of Schoolcraft, Michigan. Gametime is scheduled for 3:30.

The Runaway Bestseller

Future Shock

by Alvin Toffler

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"Contributing to the Geneva Fund"

Placement of beer tap in new center studied

continued from page 1

recently waived, Bopf indicated that the state may still be reluctant to grant a license to a college or university, and a hearing would probably be required.

If the state liquor commission feels that an applicant qualifies under its standards, the application is forwarded to the appropriate local government, Bopf stated. The local government sends the application back to the state with a recommendation, and the state commission makes its final

decision on the basis of that recommendation.

THE HOLLAND City Council could deny the college a favorable recommendation on several bases, Bopf said. He explained that Holland has a statute prohibiting the serving of alcoholic beverages in establishments that do not serve food on a regular basis and have a seating capacity of less than 100.

Even if an applicant complies with the statute, the council can still deny a license if it feels that granting it would not be in the interest of the community.

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